

**THE USE OF TABOO WORDS IN PAK DARTO CHARACTER
IN *TENDANGAN DARI LANGIT* MOVIE**

THESIS

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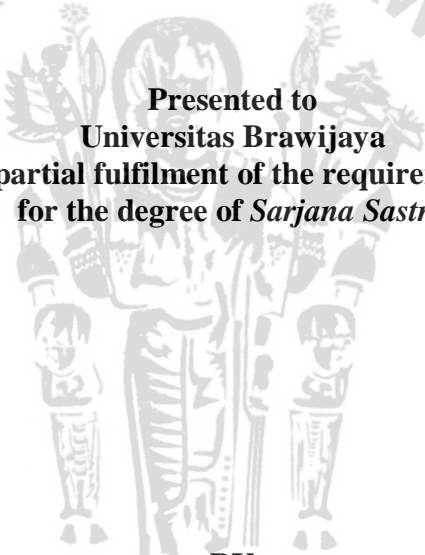
**STUDY PROGRAM OF ENGLISH
DEPARTMENT OF LANGUAGES AND LITERATURES
FACULTY OF CULTURAL STUDIES
UNIVERSITAS BRAWIJAYA**

2014

**THE USE OF TABOO WORDS IN PAK DARTO CHARACTER IN
TENDANGAN DARI LANGIT MOVIE**

THESIS

UNIVERSITAS BRAWIJAYA



**Presented to
Universitas Brawijaya
in partial fulfilment of the requirements
for the degree of *Sarjana Sastra***

BY

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2014

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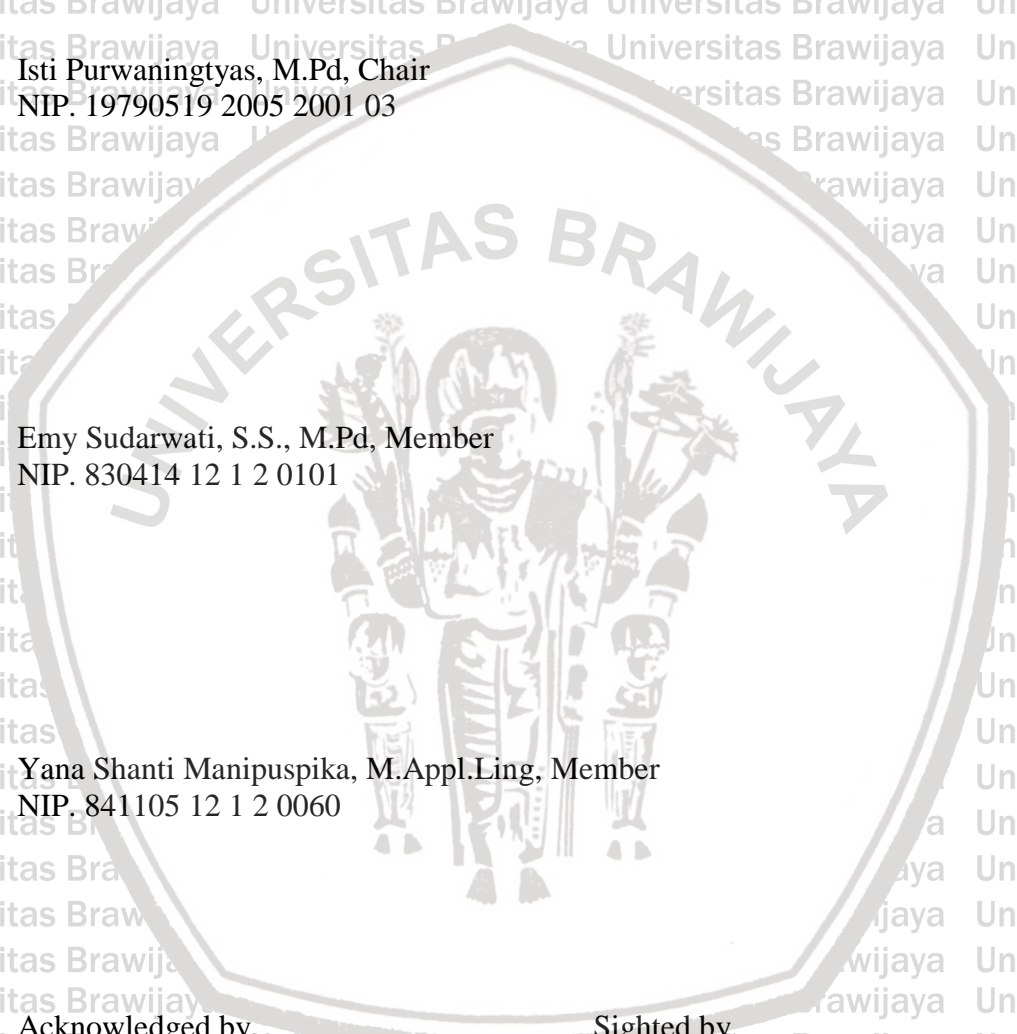
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ABSTRACT

Chotimah, Chusnul. 2014. **The Use of Taboo Words in Pak Darto Character in *Tendangan Dari Langit* Movie**. Study Program of English, Universitas Brawijaya. Supervisor: Emy Sudarwati; Co-Supervisor: Yana Shanti Manipuspika.

Keywords: taboo words, types, purposes, *Tendangan Dari Langit* movie, *Pak Darto*.

Communication is very important in our life because people can understand each other through communication. Taboo word is one of linguistic phenomena which exist in most languages because every member of society has different way to express his thoughts in language. It is interesting to analyze the various kinds of taboo words which are expressed by men character in the movie *Tendangan dari Langit*. This study is aimed at describing taboo word phenomena in *Tendangan Dari Langit* movie. There are two research problems to be solved, those are to find out the types and the purposes of Javanese taboo words used by Pak Darto in *Tendangan Dari Langit* movie.

In this research, the writer used qualitative method with document or content analysis. The writer only analyzed the Javanese taboo words that were spoken by Pak Darto to describe the analysis on types and purposes of taboo words. In analyzing the type of Javanese taboo words, the writer used Wardhaugh's (2006) theory, while for analyzing the purposes of Javanese taboo words, the writer used Liedlich's (1973) theory.

From the result of analysis, the writer found 10 utterances containing Javanese taboo words by Pak Darto. The writer found that Pak Darto used 5 types of taboo words to express his feelings, they are one's mother in law, bodily function/human genitals term, death, excretion and creating game/animal. Furthermore, Pak Darto only had 4 purposes in using the taboo words, namely to discredit, to provoke violent confrontation, to an endearment and to provide catharsis.

The writer suggests English Department students to conduct the research on taboo language using other theories such as Hughes's or Holmes's theory. She also suggests the next researcher to learn more about Javanese taboo language in daily conversation, Javanese poetry or incantation.

ABSTRAK

Chotimah, Chusnul. 2014. **Penggunaan Kata Tabu pada Karakter Pak Darto di Film Tendangan Dari Langit**. Program Studi Bahasa Inggris, Universitas Brawijaya. Pembimbing: (1) Emy Sudarwati, (2) Yana Shanti Manipuspika.

Kata kunci: kata-kata tabu, tipe, tujuan, film *Tendangan Dari Langit*, Pak Darto.

Komunikasi sangat penting dalam kehidupan kita karena orang dapat mengetahui satu sama lain dengan komunikasi. Kata-kata tabu adalah salah satu dari fenomena linguistik yang ada di sebagian besar bahasa. Ini sangat menarik untuk menganalisa berbagai macam kata-kata tabu yang diekspresikan oleh karakter laki-laki di film *Tendangan Dari Langit*. Penelitian ini bertujuan untuk menjelaskan fenomena kata-kata tabu yang ada pada film *Tendangan Dari Langit*. Ada dua permasalahan pada penelitian ini, yaitu untuk menemukan tipe-tipe dan tujuan kata-kata bahasa Jawa yang tabu yang digunakan Pak Darto pada film *Tendangan Dari Langit*.

Dalam penelitian ini, penulis menggunakan metode kualitatif dan analisa dokumen. Penulis hanya menganalisa jenis kata-kata Jawa tabu oleh Pak Darto untuk dekripsi mendetail mengenai tipe dan tujuan dari kata-kata tabu. Dalam menganalisa tipe dari kata-kata bahasa Jawa yang tabu, penulis menggunakan teori dari Wardhaugh (2006), sedangkan untuk meneliti tujuan dari kata-kata bahasa Jawa yang tabu, penulis menggunakan teori dari Liedlich (1973).

Hasil dari analisa ini, penulis menemukan 10 ucapan yang mengandung kata-kata bahasa Jawa yang tabu yang diucapkan oleh Pak Darto. Penulis juga menemukan bahwa Pak Darto menggunakan 5 tipe dari kata-kata tabu, yaitu bagian dari mertua, fungsi jasmani/bagian kemaluan manusia, kematian, pengeluaran/kotoran manusia, dan permainan/hewan. Selanjutnya, Pak Darto menggunakan 4 tujuan yang digunakan pada kata-kata tabu, yaitu kehilangan kepercayaan, untuk memancing konfrontasi kekerasan, untuk, untuk menunjukkan rasa kasih, dan menunjukkan rasa haru.

Penulis menyarankan pada mahasiswa jurusan bahasa untuk meneliti kata-kata tabu dengan menggunakan teori yang lain seperti teori Hughes atau Holmes. Penulis juga menyarankan pada peneliti selanjutnya untuk mempelajari lebih dalam tentang kata-kata bahasa Jawa yang tabu dengan melakukan analisis pada obyek lain seperti percakapan sehari-hari, puisi Jawa atau mantra Jawa.

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Great thanks to God Almighty for all of the blessing and guidance in finishing this thesis entitled “The Use of Taboo Words in Pak Darto Character in *Tendangan dari Langit* Movie”. The writer of this thesis is aimed to fulfill requirements for the degree of Sarjana Sastra.

The writer dedicates big appreciation and great thanks to Emy Sudarwati, S.S., M.Pd as the supervisor and Yana Shanti Manipuspika, M.App.Ling as the co-supervisor who for the advice, suggestion, and supervision during the process of finishing the thesis. Thanks are also dedicated to Isti Puwaningtyas, M.Pd. as the examiner who has given comments, suggestion and revisions. Thanks are also dedicated to the writer’s parents, boyfriend, and to all of friends in English Department for the advice, support, and also suggestion, and for all people that who have helped for the success of this study.

Hopefully, this study can enrich the research in taboo words and become an inspiration for the next researcher in conducting related studies.

Malang, July 25, 2014

Chusnul Chotimah

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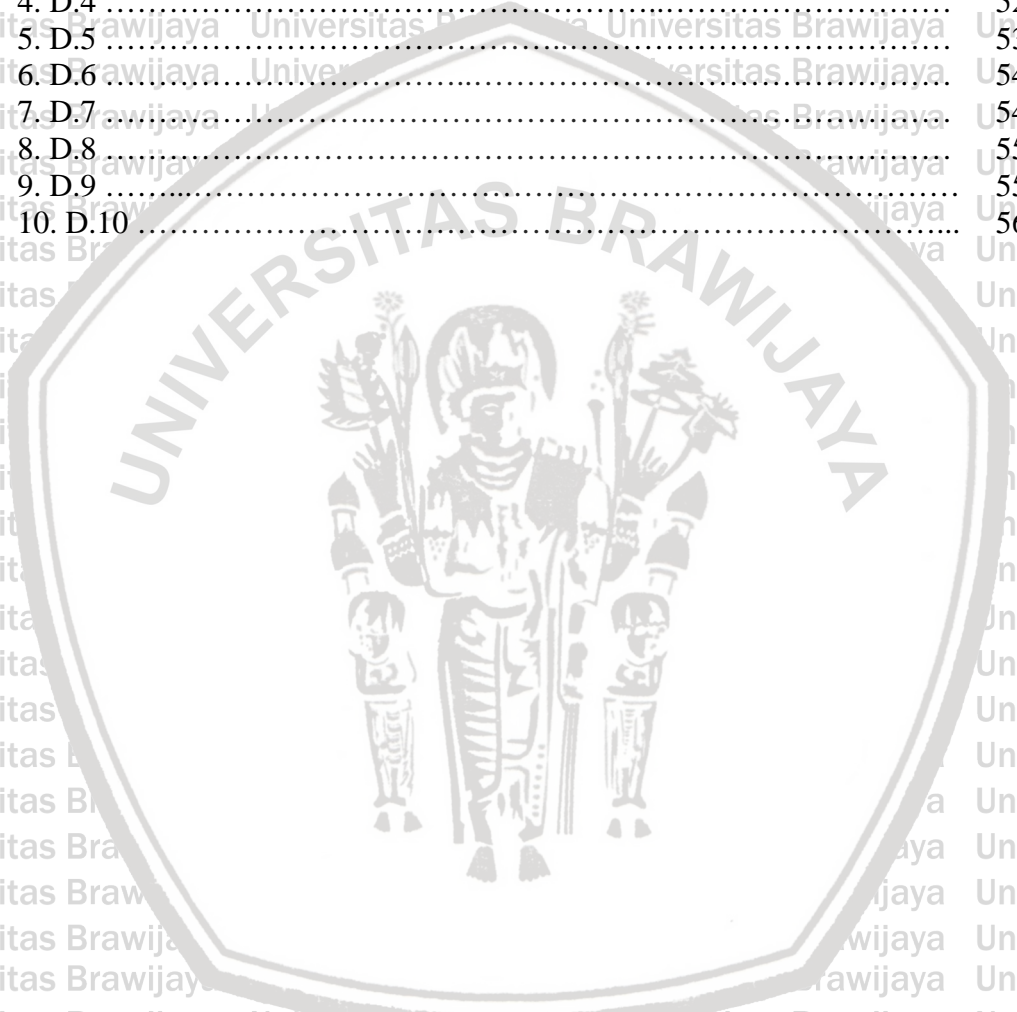
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CHAPTER I

INTRODUCTION

This chapter presents introduction consisting of background of the study, problems of the study, objectives of the study, and definition of key terms.

1.1 Background of the Study

Communicating is very important in our life because people can understand each other through communication. While communicating, people need language to express their idea, but they should make sure that they use the same term with someone they talk to. Thus, they need the same code. In most cases that code will be something they may also want to call a language (Wardhaugh, 2006, p.1). In communication people use a language, language makes communication possible. However, in using the language in communication, people sometimes use the language which is considered as taboo language.

In relation to a language, taboo is related to forbidden things because it is not suitable with certain religion and custom in society. In certain religion, using taboo words are forbidden. There are also certain words avoided as they are considered impolite in a society. Taboo words are prohibited to be uttered because they are improper and viewed as indecent and offensive. Wardhaugh (2006, p.229) states that “taboo is related to the cultural meaning, expressed in

language". It means that language is used to avoid saying certain thing which is considered immoral and improper. Wardhaugh (2006, p.230) also states, that "taboo language or called as 'free speech' is one way of people expressing their disapproval of certain kinds of behaviour to be harmful, either for supernatural reasons or violation of moral code.

Taboo word is one of linguistic phenomena which exist in most languages because every member of society has different way to express his mind in language. Furthermore, it depends very much on the moral values, norms and culture that have grown and developed in one language. Now, there are a lot of people use taboo words in their communication, although they know it is impolite to apply them in society, but they have their own reasons in employing such taboo words. Some of them use taboo words to show their emotional feeling, and some use it to mock others.

Nowadays, taboo words, in some utterances, entertainment, movies, and pictures are easily found in our environment. For example in some Indonesian movies, there are some taboo words or utterances often expressed by some actors or actresses in the movies. Taboo words or utterances which are expressed in the movie have become a common phenomenon in Indonesia for it describes present social life of Indonesian people and it shows that taboo still exists around us and people believe it as the reality of phenomenon.

Tendangan dari Langit is one of Indonesian movies, this movie was directed in 2010 by Hanung Bramantyo. The main characters of this movie are Wahyu and his father Pak Darto who live together in a village. Wahyu hopes to be

a football player to make his parents proud, but his father Pak Darto disagrees and does not want his son to be a football player. In this movie, Pak Darto uses lots of taboo words, such as “*taek*”, “*asu*”, “*bajingan*”, and “*matamu*”. Therefore, the writer chooses *Tendangan dari Langit* movie to be analyzed because the writer finds many taboo words in this movie and is curious to know and understand the meaning and the reasons of the main characters in using taboo words. Other than that, this movie is made for children. The movie has a good moral for inspiring the younger generation for not giving up in pursuing their dreams. However, the movie has many taboo words in it, which is of course contradicting the purpose of the movie itself. As a movie intended for young generation, the movie should be concerning the language used. The contradictory fact behind the movie’s purpose and the language used in the movie makes the writer feels enthusiastic to conduct this study.

This research focuses on men characters since the taboo words are mostly used by men. It is interesting to analyze the various kinds of taboo words which are expressed by men characters in the movie *Tendangan dari Langit* because sometimes when they are speaking, the utterances involve insults, challenges, and various kinds of negative behaviour.

This study is expected to be beneficial for all students who conduct sociolinguistic research. It is expected that this study will contribute a richer and more understanding about taboo words and the purpose of using it. The researcher hopes that this study can make other researchers explore Javanese taboo word deeper. The last, for the movie producers to be more careful in making movie for

children, this movie has positive influences for the children but unfortunately it contains many taboo words which are not appropriate for the audiences. By understanding taboo words, people are able to use it in appropriate context in communication. Therefore, the writer conducts the study entitled **The Use of Taboo Words in Pak Darto Character in Tendangan dari Langit Movie.**

1.2 Problems of the Study

Based on the background of the study, this study is conducted in order to find the answer to the following research problems:

1. What are the types of Javanese taboo words used by Pak Darto in “Tendangan dari Langit” movie?
2. What are the purposes of Javanese taboo words used by Pak Darto in “Tendangan dari Langit” movie?

1.3 Objectives of the Study

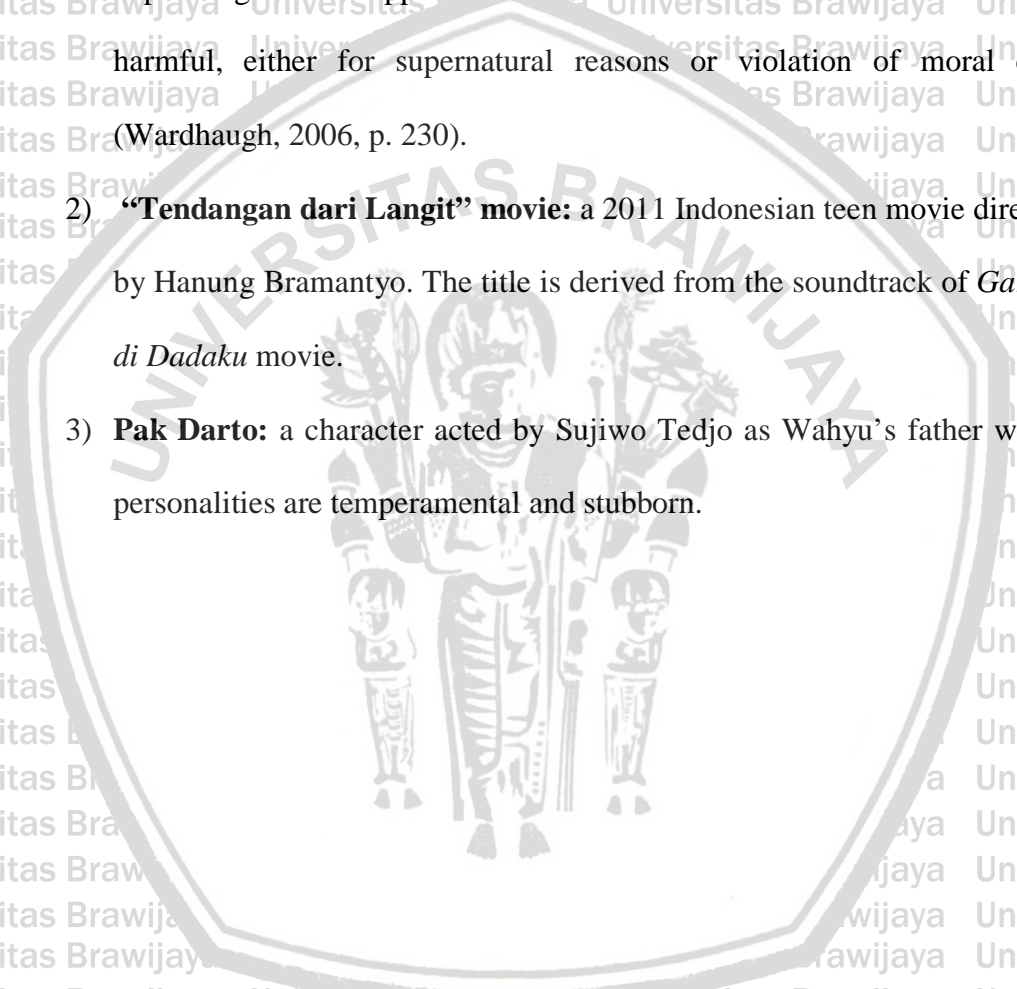
Based on the problem of the study, the objectives of the study are:

1. To find out the types of Javanese taboo words used by Pak Darto in “Tendangan dari Lagit” movie.
2. To find out the purposes of Javanese taboo words used by Pak Darto in “Tendangan dari Langit” movie.

1.4 Definition of Key Terms

In order to avoid any misinterpretation, it is important to define the key terms, as follows:

- 1) **Taboo words:** taboo language or called 'free speech' is one way of people expressing their disapproval of certain kinds of behaviour believed to be harmful, either for supernatural reasons or violation of moral code (Wardhaugh, 2006, p. 230).
- 2) **“Tendangan dari Langit” movie:** a 2011 Indonesian teen movie directed by Hanung Bramantyo. The title is derived from the soundtrack of *Garuda di Dadaku* movie.
- 3) **Pak Darto:** a character acted by Sujiwo Tedjo as Wahyu's father whose personalities are temperamental and stubborn.



CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, the writer presents the related theories concerning the list of topics which are discussed and the previous studies about this topic.

2.1 Sociolinguistics

Yule (2005, p. 205) states that sociolinguistics is used generally for the study of the relationship between language and society. According to Wardhaugh (1986, p.12) sociolinguistics concerns with investigating the relationship between language and society with the goal of better understanding of the structure of language and how language function in community. According to Hudson (1980, pp.4-5) sociolinguistics is the study of language in relation to society. Thus, sociolinguistics investigates the relationship between language and society to find out why we speak differently in different context, and it concerns with identifying the social function of language and the way it is used to convey meaning.

Based on the definition above, language can be used as a means of communication in social context and concerned with the relationship between language and society to get better understanding of the structure of language and of how language functions in communication. Besides, it is more than just the mixture of linguistics and sociology, as Horvath (as cited in Wardhaugh, 2006, p.11) says that sociolinguistics should just pick and choose freely sociology:

“What my kind of sociolinguists do is go periodically to sociology and find social networks or the linguistic market place...” Sociolinguistics also deals with social and cultural phenomena in the society. In short, sociolinguistics is the study of the relationship between language and social phenomena that is also related with culture. In this case, taboo word is one of social phenomena which frequently happens in the society and directly related with the culture.

2.2 Taboo Words

Wardhaugh (2006, pp.238-239) states that taboo is related to culture meaning which is expressed in language, but language is used to avoid saying certain things as well as to express them. The taboo is expressed not only in form of words, but also in terms of gestures, pictures, attitudes, and behaviour.

Wardhaugh also defines taboo as a prohibition or avoidance in any society of behaviour believed to be harmful to its members in that it would cause them anxiety, embarrassment, or shame. It is an extremely strong politeness constraint.

Taboo words are those that are to be avoided entirely, or at least avoided in “mixed company” or “polite company”. Both men and women use it openly.

Many, however, feel that the taboo word is absolutely inappropriate in “polite” or formal contexts (Akmajian et.al, 2001, p.306). Taboo words have many functions, because people use some of taboo words to express their feeling with various aims.

2.2.1 Javanese Culture

According to Chear and Agustina (2004, as cited in Suyanto, 2010, pp.12-13) Javanese culture actually consists of many things such as Javanese language which can be divided into spoken and written. Javanese styles divided into three, namely *krama*, *madya*, *ngoko*. The use of three Javanese styles itself depends on the distance of the speaker's social status. If the speaker has a lower status than the speaker, he/she will use *krama* from the listener will answer *ngoko* form. If they have some social status, they will adapt each other, if the speaker uses *krama* then the listener will answer in *krama*, if the speaker uses *ngoko* then the listener will use *ngoko*, too.

Ngoko is used if the first speaker and second speaker are best friends and people who have higher status and the lower, for example employer to employee or brother and sister. Sumarsono (2009) state that linguistics also involves many taboo words as a result of changing the meaning of words. The words which are supposed to be taboo are not used but then they are used with other meanings. Therefore, the words have their different additional meaning. The words are related to politeness in social life but shows the relationship between the speaker.

The social life can also reflect the language use and affect the structure of the vocabulary as well as the language used.

2.2.2 Javanese Taboo Words

Kadarisman (2010, p.138) states that taboo words is used as verbal attack to the addressee and taboo words appear when people content each other. The

formula is **N + mu**, suffix **-mu** in Javanese language has the same meaning with *Bahasa Indonesia*.

Table 2.1 vocabulary “kepala” and synonym

Gloss	Ngoko	Krama	Kasar = N + mu
Kepala	Endhas	Mustaka	Endhas, Gundhul
Wajah	Rai	Wadana	Rai, Dapur, Prejengan
Dahi	Bathuk	Palarapan	Bathuk
Mata	Mata	Soca	Mata, Meleng
Mulut	Cangkem	Tutuk	Cangkem, Congor, Cocot, Bacot
Telinga	Kuping	Talingan	Gobog
Bibir	Lambe	Lathi	Lambe

Ngoko + mu is categorized as taboo words such as *endhas, rai, cangkem*.

Implication of those Javanese taboo words is based on lexicon of “kepala”, usually in the Javanese culture people who speak *krama* aim to respect the addressee with bowing head as well. The reason why people need to bow their head is because if the addresser directly looks at the addressee’s eye it is considered a challenge.

Javanese taboo words like “eat” (*mangan*) has many synonyms referring to animals; *nyaplok* (for crocodile), *nguntal* (for snake), *mbadhog* (for giant) and *nyocor* (for duck). These taboo words are mostly heard in societies with low education.

According to Wijana (2008) in studying Javanese language people often confused to differentiating the concept of *ngoko* and taboo. *Ngoko* is a variation of

language used in the Javanese society in daily conversation. While the concept of taboo is a lexicon of words commonly used to express aggravation or a reaction to something seen or heard. Javanese language like other languages has a taboo word to express anger or dissatisfaction, for example *matamu*, *matane*, *asu*, etc. The variations in language used to serve of human communication, because communication needs many variation of language and unlimited. Other than that, language also has the function, such as happy, fear, disappointment, sadness, and glad.

According to Ullmann (1973) as cited in Wijana, 2008, p.251, there are three types of taboo words; 1) dealing with something scary (taboo of fear), 2) the taboo dealing with something an unpleasant (taboo of delicacy), and 3) dealing with inappropriate (taboo of propriety). Which is often used is taboo of delicacy and taboo of propriety, because taboo words are related to humans and not to God or the devil.

There are some activities that use taboo words, such as eating / drinking, sleeping, talking, piss / defecating, and go. Taboo words are related to eating / drinking such as *nguntal*, *mbadhog*, *ngglogok*. Taboo words are related to sleep such as *micek*, *mbathang*, *ngebo*. Taboo words are related to talk such as *ngoceh*, *nyerocos*, *njeplak*, *nycot*. Taboo words are related to piss / defecating such as *ngendog*, *ngocor*. The last taboo words are related to go such as *minggat*. Other than the activities, there are circumstances which refer to the taboo word such as dead (*modhiar* or *matek*). Body parts are used in a taboo word such as eyes

(*matamu*), mouth (*cangkem*), foot (*ceker*, *sutang*, *nyeker*), head (*endhas*, *gundulmu*), stomach (*waduk*), and buttocks (*brutu-ne*).

There are various things that are used as a comparison in the Javanese taboo word such as comparison with animals, objects, or physical state of human.

Animals with properties and behaviour is a comparison that is often used, for example *ngoceh* (for bird), and *ceker* (for chicken). Besides, the word *ndhas* or *mata* commonly used for animal and some behaviour such as *nguntal* or *nyocor* also used for animal. The words are inappropriate used by the civilized. Objects are also used in the comparison taboo word such as *waduk* (to compare the human stomach with dam), *conthong* (to compare the shape of the mouth). Physical state of human beings are used for comparison such as *picek* (for the blind), *gundhul* (bald head).

The Javanese taboo words are widely used by low education or low level community. Therefore, the people who are low education or low level community commonly used taboo words in daily conversation. Besides activity and body parts used in the Javanese taboo word, many taboo words that have not been categorized such as *jancok / cok*, *bosok*, *bajingan*, *goblok*, etc.

Taboo is a social prohibition on words, objects, actions. Taboo is usually not acceptable and can be considered to attack someone. In every community, there are certain words considered as taboo word. These words are not spoken in front of the guests in the formal conditions and full of manners. When an action is taboo, everything related to this action is also considered as taboo.

Usually taboo words are using formula N + **mu**, yet there are taboo words such as *asu*, *jancok/cok*, *taek*, or *modiar* are included in the Javanese taboo words.

As we know that Javanese has 3 level namely *krama*, *madya*, and *ngoko*. These levels are aimed to distinguish the level of politeness which is people use in speaking with other.

2.2.3 Types of Taboo Words

Some sociolinguists have classified taboo words into several types.

Wardhaugh (2006) divides taboo words into 7 types based on the meaning:

1) One's mother in Law

This type is usually related with someone who has sex with more than one partner, and all the things included in that activity, but not for the activity such as having sexual intercourse with many different people. The words which are related to this term are: *motherfucking*, *son of a bitch*, *slut*, *bitch*.

2) Sex

Taboo words related to all varieties of sex acts, sex disorder, and it is not for the vital organ. The words which are related to this term are: *fuck*, *jerk*, *off*, *cum*, *orgasm*, *screw*.

3) Death

This type is related to death, and the entire scary thing about it. For example: *hell*, *devil*.

4) Bodily Function/ Human Genitals term

This term is related to sex organs of human being both for the reproduction as well as for sex stimulation. The words which are related to

this term: *dick, vagina, boobs, ass, cunt, ball, cock.*

5) Excretion

Taboo words included in this term are all that related with something disgusting that come out someone's body such as: *shit, piss, fart, snort.*

6) Creating game/ animal

All the taboo words related to the name of animal as well as its behaviour.

The words which are related to this term are: *dog, bull.*

7) Religious matter

This type of taboo word is related with religion, holy and sacred subject.

The words which are related to this term are: *Jesus Christ, holy shit.*

Meanwhile, Jay (1996) as cited in Ratnafuri (2013, p.11) classifies taboo words into 7 types as follows:

1) Cursing

Cursing, or known as dirty words, is used by people to invoke harm on the other by using certain words.

2) Profanity

It is related with the use of profane language or showing disrespect toward religious object.

3) Blasphemy

It is similar to profanity which related religion, but blasphemy is directly aimed to the religious object.

4) Obscenity

This type is related to all the matters dealing with sexual activities used in public setting such as movie.

5) Sexual harassment

This type is also related with sexual matters but explains that “sexual harassment includes comments about the one’s sexual behaviour, sexual looseness, or sexual preference: references to body parts, reverences denigrate a person based on gender”.

6) Vulgar language

Vulgar language is used as marker of social status. Some vulgar terms today include: *snort, bloody, boobs, slut*

7) Name-calling and insult

It is used to show lack respect for others which covers social and racial insult. Insult itself defined as a clear verbal attack of another person powered by real imagined characteristics being denoted on the target.

In this study, the writer uses Wardhaugh’s (2006) theory to analyze the types of taboo word uttered in *Tendangan dari Langit* movie because it is considered more complete and newer than the other.

2.2.4 Taboo Words Principal Purposes

Taboo words, as a part of language variety also have several purposes.

According to Liedlich (1973), taboo words have six difference purposes:

1) To create attention

The first purpose of using taboo word is to create attention. Someone has a tendency to speak out the verbal obscenity when he wants to get attention in public.

2) To discredit

It means that people who use a taboo word is not satisfied with the public image about certain persons, institutions, governments, and etc. Therefore, people use the taboo words to attack the mental construction of their target and to express their disbelief about many things which, in their assumption, are not suitable with the public standards.

3) To provoke violent confrontation

This term refers to the process of reaching violent confrontations. When a person is depressed by negative circumstances, there is a need to release this overloaded negative pressure and this psychology will incite the person to have violent confrontation. As a result, that a person needs a trigger that might be available is mocking the target with his verbal obscenity.

4) To an endearment

The use of taboo words in particular conversation also helps a person to show the intimacy among the speaker and the hearers, certain kinds of

taboo words usually have this purpose asserting the membership of one particular group in which the high level of intimacy is involved.

5) To creation of strong interpersonal identification

The use of the taboo words in one particular conversation also helps a person to a strong interpersonal identification, in which he wants to state what kind of person he is. Certain kinds of taboo words usually have this purpose, for instance, to assert masculinity.

6) To provide catharsis

One of the essential functions of taboo words, in which verbal obscenity provides its user, is to provide catharsis (the process of releasing strong feelings, for example through plays, or other artistic activities, as a way of providing relief of anger, suffering, etc). The idea is that the users of taboo words use the offensive words in order to release their intense frustration and passion. People tend to use taboo word when they have problems, and in this case, taboo words are considered as “medicine for their inner frustration which is unbearable to exclaim” (Liedlich, 1973, pp. 116-118).

According to Wardhaugh (2006), usually people use linguistic taboos to draw attention to oneself, to show content, or to mock authority. There are some purposes why peoples use taboo words in their communication:

- a. To express pain, anger, frustration, annoyance.
- b. To insult someone, directly or descriptively.
- c. To invoke or wishing for supernatural assistance in harming someone.
- d. To add emphasis to statements whether positive or negative in content.

e. To issue ritual guarantees of truthfulness.

There are many kinds of purpose in using taboo words, people may not think that taboo words are only used for bad purposes, because sometimes taboo words are used as an outlet for people's inner frustration, or to tighten the relationship between them.

The writer will use the theory proposed by Liedlich (1973) to analyze the purpose of using taboo words because it is more suitable to be used in analyzing the data of finding. Besides, the purpose of taboo words stated by Liedlich is more detail than Wardhaugh's.

2.3 Summary of "Tendangan dari Langit" Movie

Tendangan dari Langit movie is a 2011 Indonesian children drama directed by Hanung Bramantyo, written by Fajar Nugros, and produced by SinemArt Pictures and Hanung Bramantyo, starring Irfan Bachdim, Kim Jeffrey Kurniawan, Maudy Ayunda, Giorgino Abraham, Jordi Onsu, Joshua Suherman, Agus Kuncoro, Sujiwo Tejo, Natasha Chairani, Yosie Kristanto and Mathias Ibo.

The title is derived from the soundtrack of *Garuda di Dadaku* movie.

The movie tells about Wahyu (16 years old) who has the best talent to play football; he lives in Lagitan village in slope Bromo with his parents who sell warm drinks in region on mountain tourism. To make his parents proud, Wahyu explores his talent by playing football from one group to other group. However, his father Pak Darto disagrees with what his son does. One day, Coach Timo and Matias sprint in slope Bromo. They see Wahyu and his father practice football

there. Coach Timo offers Wahyu to join a try-out with Persema Malang.

Unfortunately, Wahyu finds a lot of obstacles in achieving a golden opportunity to play with Irfan Bachdim and Kim Kurniawan in Persema. Other than that, he has to choose between her love for Indah and his dream to play football at a higher level.

Different from other Indonesian drama movies, *Tendangan dari Langit* is one of good drama movies and very inspiring for children. However, they have many taboo words which are inappropriate for the audiences. The taboo words in this movie spoken by father to his son to show his anger towards him.

2.4 Previous Studies

Several studies have been conducted in dealing with taboo words from many perspectives. The first study is a thesis by Rahmawati (2010) entitled "Taboo Expressed in The Hangover". She applied two theories: theory of Wardhaugh to answer the first focus of her study in describing the kinds of taboo words and the SPEAKING theory of Hymes (only focused on Setting and Scene, Participant End, Key and Norm) to help answering the second focus of the study for describing the context when expressing taboo words in "The Hangover". She found that taboo words are mostly expressed by main male characters of the movie (Alan, Stu, Dough and Phil), they speak with loud voice, use high intonation and full of emotion. The goals of expressing taboo words are to insult, to emphasize their utterance and to express their anger. The norm which is applied in expressing taboo words in this research is friendship norm.

The second study is a thesis by Daniar (2012) entitled “The English Taboo Words Used by Cleaver and Miles in The Movie PIGS”. She took the data from movie script, and she compared the differences between English taboo words used by male and female. She also compared the purpose of using taboo words by male and female. She found that the using of taboo words is not only for bad purpose for example mocking someone, but it can be for relieving the emotional pressures, showing the masculinity or to attract the hearer’s attention. The taboo words that they use have different types. The characters of the movie who are mostly men often use taboo words in their daily conversation, but their purpose of using it depends on social factors or circumstances. This study also used Holmes’ theory of social factors and social dimensions for describing the circumstances when taboo words are used by characters.

There are some differences and similarities between the two previous studies and this research. The differences are in the objectives of the study and the language of the taboo words. Rahmawati’s objective of the study is to describe the context when expressing taboo words and Daniar’s objective of the studies are to compare the usage differences and purpose differences between male and female.

Meanwhile, the objectives of this study are to find out only the type of the taboo words and its purpose. Furthermore, both of the previous studies focus on English taboo words while this study focuses on Javanese taboo words. The similarity of this study and the previous studies is in the theory usage. All studies use Wardhaugh theory to classify the types of taboo words.

CHAPTER III

RESEARCH METHOD

In this chapter, the writer explains the general procedure in conducting the data research. It presents research design, data source, data collection and data analysis.

3.1 Research Design

Research type plays an important thing in conducting a research. This is because research type is a guideline for the writer in conducting the research. This research applied qualitative approach. There were some considerations why this research belongs to the qualitative research. First in this research, all of the data collected were in the form of words rather than numbers. As Ary et al (2002, p.425) state that the “qualitative deals with the data that are in the form of words rather than numbers or statistics.” Secondly, this research analyzed the language phenomena which belong to social phenomena, as Ary,et.al (2002, p.422) state that qualitative research utilized words to answer the questions or problems and tried to understand human and social behavior. Therefore, in conducting this research, the writer used qualitative approach in document or content analysis, because the aim of this research was to describe and understand the taboo words utterances of Pak Darto character in *Tendangan dari Langit* movie.

3.2 Data Source

The data source of this study was the movie *Tendangan dari Langit* and the data were the utterances of Pak Darto containing taboo words. In order to get the valid data, the writer took the data from *Tendangan dari Langit* movie script which was downloaded from the official website <http://dapurfilm.com/2013/04/script-film-film-dapur-film/>, to give deeper understanding in the story of the movie. The writer only took her data from the scenes containing Javanese taboo words spoken by Pak Darto because he used kind of taboo words than other characters.

3.3 Data Collection

In order to get the intended data, the writer conducted several steps in collecting the data, as follows:

- 1) Watching *Tendangan dari Langit* movie.

It was very important to do because by watching the movie, the writer knew the story of the movie. It helped the writer to analyze and made sure that this movie contained appropriate data.

- 2) Browsing on the internet to get the movie script.

It helped the writer to find out the taboo words used by character rather than only listening to their voice and watching the scenes.

- 3) Cheking with the dialogue used in the *Tendangan dari Langit* movie with the script.

It was necessary because sometimes there were some dialogues in the movie which were not suitable with the dialogues written in the script.

Thus, the writer needed to check whether they were the same or not.

- 4) Selecting some dialogues containing taboo words.
- 5) Listing the utterances containing taboo words used by Pak Darto in the

Tendangan dari Langit movie.

3.4 Data Analysis

After collecting the data, the writer analyzed the data using some steps as follows:

- 1) Finding taboo words used by Pak Darto.
- 2) Classifying the type of Javanese taboo words uttered by Pak Darto based on Wardhaugh's theory of types of taboo words.
- 3) Analyzing the purpose of using that particular taboo word based on Liedlich's theory of the purposes of taboo words.
- 4) Drawing conclusion from the analysis.

The writer presented the result of her analysis in Table 3.1 as follows:

Table 3.1 The Javanese Taboo Words Used by Pak Darto

UTTERANCES	TYPES								PURPOSES					
	ML	SX	DH	BF	EX	GA	RM	CA	DT	PV	ED	CS	PC	

Notes:

ML : One's mother in Law

SX : Sex

DH : Death

BF : Bodily function/human genital term

EX : Excretion

GA : Creating game/animal

RM : Religious matter

CA : Create attention

DT : Discredit

PV : Provoke violent confrontation

ED : An endearment

CS : The creation of strong interpersonal identification

PC : Provide catharsis

CHAPTER IV

FINDING AND DISCUSSION

This chapter presents research finding based on the problem proposed in Chapter I. Further, the writer discusses the finding based on the theoretical frame work which has been presented in Chapter II.

4.1 Finding

In this chapter, the writer wanted to show the utterances produced by Pak Darto. The writer presented the analysis of Pak Darto' utterances along with dialogues that contain taboo words. The writer classified the data into seven types of taboo word to provide or distinguish each type of taboo words. Furthermore, the writer also analyzed the purposes of taboo words to provide knowledge of the impact toward other character ability to understand the utterances. The writer found 10 utterances produced by Pak Darto containing taboo words. In the movie, he mostly has conversation with Wahyu and the other people such as Hasan and Bu Darto.

4.1.1 Taboo Words Found in *Tendangan dari Langit* Movie

The writer found 10 utterances contains taboo words by Pak Darto which mostly occurred when he was an angry or giving jokes. Those utterances were displayed in the following table:

Table 4.1 The Javanese Taboo Words Used by Pak Darto

NO	UTTERANCES	TYPES										PURPOSES				
		ML	SX	DH	BF	EX	GA	RM	CA	DT	PV	ED	CS	PC		
1.	“Bapaknya nyari duit sampe modiar , anaknya malah dolanan bola!!”			√										√		
2.	“Lihat matamu , lihat matamu ! Ini balesan buat anak yang berani ngelawan orangtua. Lihat!”				√						√					
3.	“Iyo yo, pinter kowe, asu ”						√					√				
4.	“Pret, cangkemmu gak berubah dari dulu”				√									√		
5.	“Buat apa jadi pemain bola? Taek! Taek! ”					√								√		
6.	“Buka matamu ! Ini yang bikin aku deg-degan siang malam. Akhirnya kejadian kan?”				√									√		
7.	“Tidak dibuang kayak lonte !”	√								√						
8.	“Oh bajingan koen. Lihat buka matamu bajingan opo ae. Buka matamu , taek kamu!”				√						√					
9.	“Oh bajingan koen. Lihat buka matamu bajingan opo ae. Buka matamu , taek kamu!”					√					√					
10.	“Hahaha asu ”						√					√				

Notes:

ML : One's mother in Law

SX : Sex

DH : Death

BF : Bodily function/human genital term

EX : Excretion

GA : Creating game/animal

RM : Religious matter

CS : The creation of strong interpersonal identification

CA : Create attention

DT : Discredit

PV : Provoke violent confrontation

ED : An endearment

PC : Provide catharsis

4.1.2 Results of Analysis

The writer divided the result of analysis into two parts: the types of Javanese taboo words used by Pak Darto and the purposes by using Javanese taboo words.

4.1.2.1 The Types of Javanese Taboo Words Used by Pak Darto

From table 4.1, it could be seen that Pak Darto produced five types of taboo words; one's mother in law, death, bodily function/human genital terms, excretion and creating game/animal.

A. One's Mother in Law

According to Wardhaugh (2006), this type is usually related with someone who has sex with more than one partner, and all the things are included in that activity, but not for the activity such as having sexual intercourse with many different people. The utterance of Pak Darto that represented this type was "lonte". The following was the analysis:

Pak Darto	: Gak salah gimana? Lihat ini, kalu di Negara asalnya bola, ini bisa diobati. Gak dibuang kayak <i>lonte</i> (pelacur)!
Bu Darto	: Hust pak.

The word "*lonte*" which was uttered by Pak Darto to Bu Darto belongs to the types of one's mother in law. In *Kamus Besar Bahasa Indonesia* (KBBI), "*lonte*" means bitch and prostitutes, because this utterance means his son was like "*lonte*" who wanted to get rid of. Bu Darto was trying to calm her husband down, but Pak Darto kept getting angry and did not accept what was done by the Persema to his son. Pak Darto's son was sent away to go home without medical checking first.

B. Death

This type is related to death, and the entire scary thing about it. The utterance of Pak Darto that represented this type was “modiar” (mati). The following was the analysis:

Pak Darto : Bapaknya nyari duwit sampe **modiar** (mati), anaknya malah *dolanan* (bermain) bola!! *Jancuk!!*
 Wahyu : Jangan pak...

The utterance “*modiar*” which was uttered by Pak Darto to Wahyu belongs to the type of death. The meaning of this word from KBBI is had lost his life; not alive, dead; never lived. Pak Darto felt his son disobedient again and ignored his orders to help sell at Bromo. Wahyu was dragged out of the room with Pak Darto, he looked angry and disappointed with Wahyu.

C. Bodily Function/Human Genital Terms

This term is related to sex organs of human being both for the reproduction and the sex stimulation. The utterances of Pak Darto that represented this type were “matamu” and “cangkemmu”. The following was the analysis:

1) Pak Darto : *Bapak nyari duwit sampai modar, kamu enak-enakan bal-balan* (bapak cari uang sampai mati, kamu enak-enakan sepakbola). Sejak kapan kamu punya bakat *ngelawan* (melawan) orangtua!
 Bu Darto : *Pak ojo pak* (pak jangan pak), sudah pak.
 Pak Darto : *Meneng* (diam)!
 Wahyu : *Pak ojo pak* (pak jangan pak)
 Pak Darto : Lihat **matamu**, lihat **matamu**! Ini balesan buat anak yang berani *ngelawan* orangtua. Lihat!

The utterance “*matamu*” which was uttered by Pak Darto to Wahyu belongs to the type of bodily function/human genital term. The meaning of this

word from KBBI is sense of sight. According to Kadarisman (2010), “matamu” is Javanese taboo word, because “mata” was *ngoko* language plus “-mu”, so the formula of Javanese taboo words was correct. This utterance means to give Wahyu punishment because he did not help his father and prioritized football instead. The night Pak Darto was very angry, he knew Wahyu was playing football. He forgot his duty to help his father sold drinks at Bromo. Wahyu got home slowly, he entered his room in order not to get caught. However, Pak Darto caught him and said that his son did not obey his order. After Pak Darto said that, he burned Wahyu’s shoes.

- 2) Hasan : Anakmu beda *karo kowe* (dengan kamu) Dar.
 Pak Darto : Pret. ***Cangkemu*** (mulutmu) *gak* (tidak) berubah dari dulu. Selalu *ngedebrus* (omong kosong) sama anak-anak kecil yang bisa ditipu. Stop jadi pemain bola. Buat apa jadi pemain bola? Kartu mati buat aku. Aku lebih ngerti tentang anakku daripada kamu.

The word “*cangkemu*” which was uttered by Pak Darto to Hasan belongs to the type of bodily function/human genital term. From KBBI the meaning of *cangkem* (mulut) is cavity on the face, place the teeth and tongue, to include food (human or animal), capably. This utterance was given by Pak Darto to criticize Hasan for being a liar and showed the pride of Pak Darto not to be interfered. According to Kadarisman (2010), “*cangkem*” is a Javanese taboo word, because “*cangkem*” was *ngoko* language plus “-mu”, so the formula of Javanese taboo words was correct. Hasan tried to convince Pak Darto about Wahyu’s ability. However, it triggered Pak Darto’s anger and caused an argument with Hasan.

3) Pak Darto : Buka **matamu**! Ini yang bikin aku deg-degan siang malam. Akhirnya kejadian kan? Salah naruh mimpi di bola di negri ini. *Negoro iki bosok* (Negara ini busuk)! Cuma bisa ngelahirin broker, maling.

Bu Darto : Lho pak, bolanya gak salah, anak kita..

The utterance “*matamu*” which was uttered by Pak Darto to Bu Darto belongs to the type of bodily function/human genital term. The meaning of this word from KBBI is sense of sight, because this utterance means Bu Darto had to see the lab test by herself and Pak Darto wanted to emphasize that the result of lab highlighted Bu Darto’s mistake. Pak Darto was very angry, he felt that this country was unfair. According to Kadarisman (2010), “*matamu*” is a Javanese taboo word, because “*mata*” was *ngoko* language plus “-mu”, so the formula of Javanese taboo words was correct. That day when Pak Darto knew Wahyu repatriated from Persema, he was worrying about something that happened to his son. Also, he was very angry with what happened to Wahyu.

4) Pak Darto : Oh bajingan *koen* (kamu). Lihat buka **matamu** bajingan *opo ae* (apa aja). Buka **matamu**, taek kamu!

The utterance “*matamu*” which was uttered by Pak Darto to Hasan belongs to the type of bodily function/human genital term. The meaning of this word from KBBI is sense of sight, because this utterance means that Hasan must used his eyes to look what he had done for Wahyu. After that, Pak Darto was fighting with Hasan. He thought what happened to Wahyu because Hasan’s howler. According to Kadarisman (2010), “*matamu*” is a Javanese taboo word, because “*mata*” was *ngoko* language plus “-mu”, so the formula of Javanese taboo word was correct. Pak Darto was still angry for what happened to his son.

Suddenly, Hasan came to see the condition of Wahyu, Pak Darto directly confronted and fought with Hasan.

D. Excretion

Taboo words included in this term were all that related with something disgusting that come out from someone's body. The utterance of Pak Darto that represented this type was "taek". The following was the analysis:

- 1) Pak Darto : Oh bajingan *koen* (kamu). Lihat buka matamu bajingan *opo ae* (apa aja). Buka matamu, **taek** kamu!

The utterance "taek" which was uttered by Pak Darto to Hasan belongs to the type of excretion. The meaning of this word from KBBI is dregs of food from the stomach throughout the anus; feces, because this utterance means Hasan's like worthless dirt. "Taek" was the dirtiest part of the human body and very disrespectful when it was aimed at someone's attitude. Pak Darto was still angry for what happened to Hasan. Suddenly, Hasan came to see the condition of Wahyu. Pak Darto directly confronted and fought with Hasan.

- 2) Wahyu : Pak, Wahyu pak yang milih disini.
 Pak Darto : Heh. Anak *bau kencur* (anak kecil). *Udelmu durung pupak* (belum dewasa). *Muleh, muleh* (pulang)!
 Wahyu : Pak, Wahyu mau nunjukin jika sepakbola bisa jadi kebanggaan.
 Hasan : Anakmu sudah buktiin ke aku, sekarang ke kamu Dar.
 Pak Darto : *Tak suwek cangkemmu* (aku robek mulutmu)! Buat apa jadi pemain bola? **Taek, taek!**

The utterance "taek" which was uttered by Pak Darto to Hasan and Wahyu belongs to the type of excretion term. The meaning of this word from

KBBI is dregs of food from the stomach throughout the anus; feces, because this utterance means that to be football player was like an excretion. “Taek” was the dirtiest part of the human body and very disrespectful when aimed at someone profession. Wahyu tried to interfere when Hassan and his father debate. Pak Darto could not accept and sent Wahyu home. Wahyu also tried to convince his father that he was fine.

E. Creating Game/Animal

All the taboo words related to the name of animal as well as its behaviour.

The utterance of Pak Darto that represents this type is “asu”. The following was the analysis:

- | | |
|-----------|--|
| 1) Wahyu | : Pak maafin Wahyu ya pak. Wahyu mau ngajak bapak ke tempat Pak Kades |
| Pak Darto | : <i>Ngapo le nang Pak Kades</i> (ngapain nak ke Pak Kades)? |
| Wahyu | : Nonton bareng Tinmas <i>ngelawan</i> (melawan) Malaysia pak. |
| Pak Darto | : <i>Opo bal-balan maneh</i> (apa sepakbola lagi)? |
| Wahyu | : Eh, maksud Wahyu kalau kita jualan mie seduh dan minuman panas disana pasti akan laku keras pak. |
| Pak Darto | : Iyo yo, <i>pinter kowe yo</i> (pinter kamu ya). Asu. |

The word “asu” which was uttered by Pak Darto to Wahyu belongs to the type of creating game/animal term. The meaning of this word from KBBI is mammals which usually maintained to keep the house, hunting, because this utterance means Wahyu’s idea is good and emphasized appreciation. So, Pak Darto used this taboo word to praise Wahyu’s idea. Moreover, when Wahyu finished scolding, Pak Darto stood in silence in front of the house, after that

Wahyu tried to apologize to his father and admitted his guilt. Wahyu also invites his father to Pak Kades's home.

2) Wahyu : Pak, sekarang Wahyu tau cinta Wahyu untuk siapa.

Pak Darto : *Kanggo sopo* (buat siapa)?

Wahyu : Buat Indah pak.

Pak Darto : Lha terus sepakbola?

Wahyu : Sepakbola *iku* (itu) jiwa dan raga Wahyu pak.

Pak Darto : Hahaha... *asu*

The word "*asu*" which was uttered by Pak Darto to Wahyu belongs to the type of creating game/animal. The meaning of this word from KBBI is mammals which are usually maintained to keep the house, hunting, because this utterance means Wahyu's decision was a joke and mocked Wahyu like an animal.

At night in Wahyu's room, all his friends included Indah and Wahyu's parent gathered to see Wahyu was being treated for his injuries by Matias, his assistant coach. Apparently, Wahyu talked to his father about the decision he took.

4.1.2.2 The Purposes of Javanese Taboo Words Used by Pak Darto

From table 4.1, it can be seen that there are four purposes of taboo words; to discredit used by Pak Darto; to provoke violent confrontation, to an endearment and to provide catharsis.

A. To Discredit

It means that people who use a taboo word is not satisfied with the public image about certain persons, institutions, governments, and etc. Therefore, people use the taboo words to attack the mental construction of their target and to express

their disbelief about many things which, in their assumption, are not suitable with the public standards. The writer found one conversation that represented this purpose:

Pak Darto : Gak salah gimana? Lihat ini, kalu di Negara asalnya bola, ini bisa diobati. Gak dibuang kayak *lonte* (pelacur)!

Bu Darto : Hust pak.

The purpose of Pak Darto's taboo utterance was used to discredit. He said "Gak salah gimana? Lihat ini, kalu di Negara asalnya bola, ini bisa diobati. Gak dibuang kayak *lonte* (pelacur)!" to Bu Darto because Pak Darto was not satisfied about this country's service. Pak Darto also produced that taboo word to mock bad service in Indonesia. Bu Darto was trying to calm her husband down, but Pak Darto kept getting angry and did not accept what was done by the Persema to his son. Pak Darto's son was sent away to go home without medical checking first.

B. To Provoke Violent Confrontation

This term refers to the process of reaching violent confrontations. When a person is depressed by negative circumstances, there is a need to release this overloaded negative pressure and this psychology will incite the person to have violent confrontation. As a result, usually a person needs a motivation that might be triggering his anger such as mocking the target with his verbal obscenity. The writer found three conversations that represented this purpose:

1) Pak Darto : *Bapak nyari duwit sampai modar, kamu enak-enakan bal-balan* (bapak cari uang sampai mati, kamu enak-enakan sepakbola). Sejak kapan kamu punya bakat *ngelawan* (melawan) orangtua!

Bu Darto : *Pak ojo pak* (pak jangan pak), sudah pak.

Pak Darto : *Meneng* (diam)!

Wahyu : *Pak ojo pak* (pak jangan pak)

Pak Darto : Lihat **matamu**, lihat **matamu**! Ini balesan buat anak yang berani ngelawan orangtua. Lihat!

Pak Darto's taboo word "*matamu*" was used to provoke violent confrontation because he felt depressed by negative circumstances and angry at Wahyu. He used the taboo word after beating Wahyu to emphasize his anger. He wanted to release his feeling by saying taboo word and provoking action. The night Pak Darto was very angry, he knew Wahyu was playing football. He forgot his duty to help his father sold drinks at Bromo. Wahyu got home slowly, he entered his room in order not to get caught. However, Pak Darto caught him and said that his son did not obey his order. After Pak Darto said that, he burned Wahyu's shoes.

2) Pak Darto : Oh bajingan *koen* (kamu). Lihat buka **matamu** bajingan *opo ae* (apa aja). Buka **matamu**, taek kamu!

Pak Darto's taboo word "*matamu*" was used to provoke violent confrontation because he felt depressed by negative circumstances and angry with Hasan. He used taboo word and fought with Hasan. He wanted to release his feeling by saying taboo word and provoking action. On other hand, Bu Darto tried to reconcile the affray. Pak Darto was still angry for what happened to his son. Suddenly, Hasan came to see the condition of Wahyu, Pak Darto directly confronted and fought with Hasan.

3) Pak Darto : Oh bajingan *koen* (kamu). Lihat buka matamu bajingan *opo ae* (apa aja). Buka matamu, **taek** kamu!

Pak Darto's taboo word "*taek*" was used to provoke violent confrontation.

He used the taboo word to emphasize his emotion and fought with Hasan. He wanted to release his feeling by saying taboo word and action. On other hand, Bu Darto tried to reconcile the affray. Pak Darto was still angry for what happened to his son. Suddenly, Hasan came to see the condition of Wahyu, Pak Darto directly confronted and fought with Hasan.

C. To an Endearment

The use of taboo words in particular conversation also helps a person to show the intimacy among the speaker and the hearers, certain kinds of taboo words usually have this purpose asserting the membership of one particular group in which the high level of intimacy is involved. The writer found two conversations that represented this purpose:

1) Wahyu : Pak maafin Wahyu ya pak. Wahyu mau ngajak bapak ke tempat Pak Kades

Pak Darto : *Ngapo le nang Pak Kades* (ngapain nak ke Pak Kades)?

Wahyu : Nonton bareng Tinmas *ngelawan* (melawan) Malaysia pak.

Pak Darto : *Opo bal-balan maneh* (apa sepakbola lagi)?

Wahyu : Eh, maksud Wahyu kalu kita jualan mie seduh dan minuman panas disana pasti akan laku keras pak.

Pak Darto : Iyo yo, *pinter kowe yo* (pinter kamu ya). **Asu**.

Pak Darto's taboo word "*asu*" was used as endearment because he wanted to show his happiness to Wahyu after Wahyu apologized and gave good idea. The impact of that taboo word was for joking and showed intimacy toward his son.

Pak Darto tried to fix the situation and forgot the affray. Moreover, when Wahyu finished scolding, Pak Darto stood in silence in front of the house, after that Wahyu tried to apologize to his father and admitted his guilt. Wahyu also invited his father to Pak Kades's home.

- 2) Wahyu : Pak, sekarang Wahyu tau cinta Wahyu untuk siapa.
 Pak Darto : *Kanggo sopo* (buat siapa)?
 Wahyu : Buat Indah pak.
 Pak Darto : Lha terus sepakbola?
 Wahyu : Sepakbola *iku* (itu) jiwa dan raga Wahyu pak.
 Pak Darto : Hahaha... **asu**

Pak Darto's taboo word "*asu*" was used as endearment because he wanted to show his happiness to Wahyu after Wahyu could decide the good choice for his future. Pak Darto uttered that taboo words for appreciating and showing intimacy.

At night in Wahyu's room, all his friends included Indah and Wahyu's parent gathered to see Wahyu was being treated for his injuries by Matias, his assistant coach. Apparently, Wahyu talked to his father about the decision he took.

D. To Provide Catharsis

One of the essential functions of taboo words, in which verbal obscenity provides its user, is to provide catharsis (the process of releasing strong feelings, for example through plays, or other artistic activities, as a way of providing relief of anger, suffering, etc). The idea is that the users of taboo words use the offensive words in order to release their intense frustration and passion. People tend to use taboo word when they have problems, and in this case, taboo words

are considered as “medicine for their inner frustration which is unbearable to exclaim.” The writer found three conversations that represented this purpose:

- 1) Hasan : Anakmu beda *karo kowe* (dengan kamu) Dar.
 Pak Darto : Pret. ***Cangkemu*** (mulutmu) *gak* (tidak) berubah dari dulu. Selalu *ngedebrus* (berbohong) sama anak-anak kecil yang bias ditipu. Stop jadi pemain bola. Buat apa jadi pemain bola? Kartu mati buat aku. Aku lebih ngerti tentang anakku daripada kamu.

Pak Darto’s taboo word “*cangkemu*” was used to provide catharsis because he felt really disappointed and angry with Hasan. Thus, he expected many good hopes to his son, therefore he wanted to release his anger and disappointment by using taboo words. Hasan tried to convince Pak Darto about Wahyu’s ability. However, it triggered Pak Darto’s anger and caused an argument with Hasan.

- 2) Wahyu : Pak, Wahyu pak yang milih disini.
 Pak Darto : Heh. Anak *bau kencur* (anak kecil). *Udelmu durung pupak* (belum dewasa). *Muleh, muleh* (pulang)!
 Wahyu : Pak, Wahyu mau nunjukin jika sepakbola bisa jadi kebanggaan.
 Hasan : Anakmu sudah buktiin ke aku, sekarang ke kamu Dar.
 Pak Darto : *Tak suwek cangkemmu* (aku robek mulutmu)! Buat apa jadi pemain bola? ***Taek, taek!***

Pak Darto’s taboo word and repetition “*taek, taek*” was used to provide catharsis because he felt angry and disappointed with Hasan and Wahyu. He thought to be a football player was a worthless profession and Hasan and Wahyu had to pay attention to Pak Darto. Therefore, he released his anger and disappointment by using taboo word. Wahyu tried to interfere when Hassan and

his father debate. Pak Darto could not accept and sent Wahyu home. Wahyu also tried to convince his father that he was fine.

3) Pak Darto : Buka **matamu!** Ini yang bikin aku deg-degan siang malam. Akhirnya kejadian kan? Salah naruh mimpi di bola di negri ini. *Negoro iki bosok* (Negara ini busuk)! Cuma bisa ngelahirin broker, maling.

Bu Darto Uni: Lho pak, bolanya gak salah, anak kita...

Pak Darto's taboo word "*matamu*" was used to provide catharsis because he felt frustrated and angry with Bu Darto about Wahyu's injured leg. Therefore, he wanted to release his feeling by using taboo word. That day when Pak Darto knew Wahyu repatriated from Persema, he was worrying about something that happened to his son. Also, he was very angry with what happened to Wahyu.

4) Pak Darto : Bapaknya nyari duwit sampe **modiar** (mati), anaknya malah *dolanan* (bermain) bola!! *Jancuk!!*

Wahyu : Jangan pak...

Pak Darto's taboo word "*modiar*" was used to provide catharsis because he felt frustrated and angry with Wahyu. He thought Wahyu did not appreciate his hard work. Wahyu was dragged out of the room with Pak Darto, he looked angry and disappointed with Wahyu.

4.2 Discussion

The discussion is talking about the general point of the findings. The writer only found 10 taboo words by Pak Darto. Wardhaugh (2006) classifies

taboo words into 7 types; one's mother in law, sex, death, bodily function/human genitals term, excretion, creating game/animal, and religious matter.

From those 7 types, the writer only found 5 types of namely; one's mother in-law, bodily function/ human genital term, death, excretion, and creating game/ animal. Based on the analysis, the writer found out that from the 10 utterances, 1 uses taboo words one's mother in law as "lonte", 1 uses taboo words death as "modiar", 4 uses taboo words bodily function/ human genital term as "matamu" and "cangkemmu", 2 uses taboo words excretion as "taek", and 2 uses taboo words creating game/ animal as "asu". However, he never used taboo words sex, death, and religious matter.

From Kadarisman's (2010) theory, the writer concluded that Javanese language had formula to make taboo words. It could be seen from the levels of language used. The highest level of Javanese language was *krama*, the middle was *madya*, and the lowest was *ngoko*. All Javanese people could speech *ngoko* language, because they used it in daily conversation. For example, in the Javanese taboo words used by Pak Darto "matamu", this word was Javanese taboo word because the word "mata" was *ngoko* language plus suffix "-mu". If the word used *krama* language as "soca" plus suffix "-mu", this word could not be called Javanese taboo word. Besides being the highest level in Javanese language, *krama* language was also used when talking to people who were respected, and politeness was prioritized.

Based on the data analysis, the writer found that Pak Darto used many taboo words as follows: one's mother in law as "lonte", bodily function/human

genitals term as “matamu” and “cangkemmu”, excretion as “taek” and creating game/animal as “asu”. Although all types of taboo words proposed by Wardhaugh (2006) were represented in the utterances of Pak Darto, but some taboo words could not be categorized into those types because they did not have some criteria with all those types. Those taboo words were “*goblok*” (bodoh), “*bajingan*”, “*bosok*” (busuk), and “*cok/jancok*”.

Therefore, the writer tried to compare the finding of this study with other theories. If the data were analyzed by Hughes’ (cited in Daniar, 2012, p. 9) theory, the word “*goblok*” could be classified into imbecilic type which referred to stupidly. Moreover, if the data were analyzed by Jay’s (1996) theory some words such as “*bajingan*”, “*bosok*” (busuk) and “*cok/jancok*” could be included into name-calling and insult.

After analyzing the types taboo words utterances by Pak Darto, the purposes of using taboo words were to create attention, to discredit, to provoke violent, to an endearment, to a creation of strong interpersonal identification, and to provide catharsis. Based on the analysis, the writer found out that in 10 Pak Darto’s utterances in the research, 1 uses taboo words to discredit, 3 uses taboo words to provoke violent confrontation, 2 uses taboo words to endearment, and 4 uses taboo words to provide catharsis. On the other hand, he never used taboo words to create attention and to a creation of strong interpersonal identification.

Pak Darto did not use taboo words to create attention and to a creation of strong interpersonal identification because he uses taboo words to express the anger and

give jokes to others. Besides, he did not want to get attention in public or assert masculinity.

The writer found out that the use of taboo words had different purposes.

Pak Darto tended to use taboo words when he talked with his son and Hasan.

Since he had an intimate solidarity, he might be more comfortable to employ taboo words while speaking and using taboo language could tighten the relationship among them. Pak Darto mostly used taboo utterances when he felt depressed of negative circumstances around him and expressed his anger, for example when he was talking about non serious matters or when they were joking.

They also used it when they talked about emotional pressures topic, if he talked about Wahyu's future in the football, he would use taboo words.

Based on the analysis, the taboo utterances mostly occurred when Pak Darto were in the house. Living in the village with extreme weather and uneducated people, so he could do anything he wanted and talked whatever he wanted without getting control. Therefore, Pak Darto often used taboo words in his daily conversation. Next, after doing the analysis, the writer thinks that taboo word is not only used from negative reason but it is also used from positive reason. For example, when the man character says in datum D.10 the word "asu" does not mean to say thing in negative way, but he says that for the purpose of creating human. Another example is in datum D.3, when Pak Darto says "asu" he means to give creating intention of praising Wahyu's spirit. The next reason of using taboo word is meant to say something, from example when Pak Darto says

“modiar” is expressed to datum D.1, Pak Darto says that for the reason of being angry.

Considering the explanation previously, the writer thinks that a Javanese taboo word is unique in its own. This means that a Javanese taboo word is closely related with the society where the language is spoken. In the case of a low level community like Pak Darto everyone might think that they might use low languages; However, the writer found that this claim is not necessarily the same.

In the movie *Tendangan dari Langit* it is true that Pak Darto frequently produces taboo words even when he was with the children. However, for many times he produces those taboo words only for the purpose of raising or encouraging children's spirit to pursue their dream.

The Javanese taboo words are widely used by low education or low level community. Therefore, the people who are low education or low level community commonly used taboo words in daily conversation. However, the taboo words in this movie spoken by father to his son to show his anger towards him. In this case, Pak Darto from a low level community and low education so he commonly used taboo words in daily conversation.

The result of this study was different with the result study of Daniar (2010) because from the analysis, the writer found out that the reasons of using taboo words by Pak Darto were mostly to discredit, to provoke violent confrontation, to endearment and to provide catharsis. While in the result study of Daniar, she found that of using taboo words by Clevar and Miles are mostly to discredit, to endearment and to provide catharsis.

After analyzing the taboo words used by Pak Darto in *Tendangan dari Langit* movie, the writer concluded that using taboo words was not good for the audience especially children because they could imitate this taboo words in their daily conversation and gave bad effect in the future. They could use taboo words to their parents or to other people who were older than them. For the director who made this move it could be a warning, that when they made the movie for children, they should pay attention to the language used and the effect for the audiences. However, in this case of this movie, the writer thinks that the movie maker actually wants to deliver specific purposes that are certain community in this case low level community have their own way to give the meaning on the application of the taboo words itself.

In conclusion, there are many taboo utterances produced by Pak Darto in *Tendangan dari Langit* movie. The Javanese taboo words by Pak Darto showed the anger or made intimacy toward other characters. The taboo words that he used have different types and purposes. Mostly the character of the movie use taboo words in their daily conversation, and the reasons of using taboo words depended on circumstances.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter presents the conclusion and suggestion related to the analysis and the finding of the study.

5.1 Conclusion

This research was about Javanese taboo words used by Pak Darto in the movie “Tendangan dari Langit”. From this research, the writer found that Pak Darto used many kinds of taboo words to express his feelings. In order to answer the question about the types and purposes of taboo words being used of Pak Darto, the writer categorized his taboo words using Wardhaugh and Liedlich’s theory of taboo words. The writer found out that, Pak Darto only used 5 types of taboo words out of 7; they were one’s mother in law, bodily function/human genitals term, death, excretion and creating game/animal. Furthermore, from 6 purposes of taboo words, Pak Darto only used 4 purposes, to discredit, to provoke violent confrontation, to an endearment and to provide catharsis.

Based on the findings, the writer concluded that taboo words could be used in negative way to express anger and disappointment, as well as in positive way such as to show close relationship and appreciation. Taboo words used by Pak Darto in his conversation mostly show that he felt depressed and disappointed because of negative circumstances and he wants to express his anger.

A lot of audiences were amazed by this movie, because *Tendangan dari Langit* movie can be seen by the whole family. This movie was presented with a topic that was lightweight and easy to be understood by all audiences. Other than that, this movie showed the events that may occur in daily life. Although this movie applies some taboo words it is very inspiring movie, because it can raise the spirit of the audience who wanted to pursue their dream.

5.2 Suggestion

From the result of the analysis, the writer proposes some suggestions for the future researcher and the director. The writer suggests English Department students to conduct the research on taboo language using other theories such as Hughes's or Holmes's theory. She also suggests the next researcher to learn more about Javanese taboo language in daily conversation, poetry or incantation. Next, the writer also suggests movie directors, to be more careful in making movie for children, this movie has positive influences for the children but unfortunately it contains many taboo words which are not appropriate for the audiences especially young generation.

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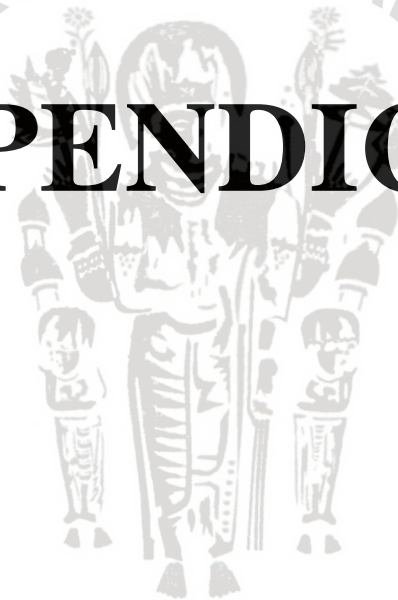
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APPENDICES



Appendix: Tendangan Dari Langit Script

INT. KAMAR WAHYU - MALAM

Wahyu langsung melesat kebawah ranjangnya, mengangkat papan kayu lapuk dan mengambil sebuah celengan ayam dari tanah liat dari lubang sempit. Wahyu memasukkan Lima lembar seratus ribu ke dalam

Tepat ketika papan penutup lubang kembali ia letakkan, sebuah tangan menarik lengan Wahyu keluar. Wahyu terseret dan terpelanting keluar kamar. Dia lihat wajah Darto merah murka.

DARTO

Bapaknya nyari duit sampe *modiar*, anaknya malah *dolanan* bola!! **Jancuk!!**

→ D.1

Didepan kamar Wahyu tergeletak sepatu dan kostum bola. Darto meraih sepatu tersebut. Wahyu hendak merebutnya

WAHYU

Jangan pak ...

Darto menampar muka Wahyu. Wahyu tersungkur ke sudut. Ibunya yang masih mengenakan mukena menghambur ke arah Wahyu.

DARTO

Sudah berbakat nglawan orang tua sekarang? Haa??

Darto melempar dua sepatunya ke arah tubuh Wahyu. Wahyu terdiam. Ibunya teriak

BU DARTO

Sudah pak ... sudaahhh, paak!!!

Darto tak mendengar. Ia menyeret Wahyu keluar kamarnya sekaligus membawa sepatu bola. Ibunya mencoba menahan tapi tidak kuasa.

CUT TO:

INT. DAPUR RUMAH WAHYU - MALAM

Darto terus menyeret Wahyu ke dapur. Darto mendorong Wahyu hingga tubuh nya terjatuh ke lantai tanah. Lalu Darto melempar sepasang sepatubola ke dalam tungku kayu yang tengah memasak air.

DARTO

Ngliaat koe? Ngliaattt ndak matamu? Lihat matamu, lihat matamu → D.2

Wahyu menatap sepatunya yang terlalap api.

DARTO (CONT'D)

Itu balesan buat anak yang nglawan orang tua ... lihat?

Mata Wahyu menatap nantar. Dari sela kelopakannya, air matanyanya menggenang. Hatinya perih. Bu Darto cuma terdiam memeluk anaknya.

DARTO (CONT'D)

Ndak ada cerita bola di rumah ini. Dari sekarang, sampai bapakmu mati!

Api melumat sepatu Wahyu. *Melumat juga mimpi Wahyu ...*

CUT TO:

INT. RUMAH WAHYU - MALAM

Wahyu selesai sholat maghrib bersama ibunya. Pak Darto duduk di meja makan sambil menyeruput kopi. Dia tidak sholat.

WAHYU

Bu, bapak kapan mau sholat lagi?

BU DARTO

Cuma gusti Allah yang tahu. Kamu doain aja bapakmu ...

Wahyu hanya diam. Lalu dia duduk menghampiri bapaknya.

WAHYU

Maafin Wahyu pak.

Pak Darto hanya mengangguk sambil mengibaskan tangannya.

WAHYU (CONT'D)

Wahyu mau ngajak bapak ke tempat pak kades.

DARTO

Ngopo?

WAHYU

Mmm, Ada nonton bareng Indonesia vs Malaysia pak...

Mimik Darto mendadak berubah. Tapi Wahyu buru-buru melanjutkan ucapannya...

WAHYU (CONT'D)

Eh maksud Wahyu, kalau malam ini kita jualan pop-mie dan minuman panas disana, pasti laku pak!

Wajah Darto berubah cerah

DARTO

Pinter kowe le! Asu. → D.3

CUT TO:

EXT. WARUNG KOPI. MAGHRIB

Hasan sedang berkemas disamping motornya. Wahyu menghampiri. Kuda pemberian pak Gatot ada disampingnya.

WAHYU

Maksud omongan pak Gatot tadi apa, lik?

Hasan cuma diam. Dia menghela nafas panjang

HASAN

Dulu bapakmu kayak kamu. Pemain hebat yang dimiliki Langitan.

WAHYU

Bapak tidak pernah cerita

HASAN

Bapakmu gak mau kisah pahitnya sebagai pemain bola didenger anaknya

WAHYU

Kisah Pahit?

Hasan membuka joknya, mengambil dompet dari kulit kuda. Dia ambil sebuah foto: Hasan muda dan Darto muda lengkap dengan baju dan sepatu bola. Foto itu diberikan ke Wahyu. Wahyu melihat dengan pandangan penuh arti

WAHYU (CONT'D)

Bapak pemain bola dulu?

HASAN

Dulu sekali ... sebelum kamu lahir

Tangan Wahyu menyentuh gambar bapaknya

HASAN (CONT'D)

Sepak bola Indonesia tidak pernah punya kisah menyenangkan di akhir perjalanannya. Seperti bintang dilangit. Bersinar sesaat trus redup. Semua pemain bola menjadi legenda di jamannya, tapi tragis diakhir hidupnya. bapakmu salah satunya ...

WAHYU

Kenapa bapak jadi benci sama sepak bola?

HASAN

Dia membenci dirinya sendiri. Dia terlalu ambisius. Bakatnya besar. Dari tendangannya dia kalahkan clubclub kecil. Hingga club besar melirikny...

Persema.

WAHYU

Bapak pemain Persema?

HASAN

Pernah try out disana. Sebulan. Tapi kemudian cedera sebelum bertanding ke Senayan. Bapakmu ngotot main karena itu adalah impiannya. Di atas rumput Senayan, kakinya tidak tertolong lagi. Tamat seketika ...

Wahyu tertunduk.

WAHYU

Pantes bapak melarang aku main bola.

DARTO

Iya ... supaya kamu tidak ikut-ikutan **goblok** seperti bapakmu!

Wahyu dan Hasan kaget melihat sosok Darto yang tiba-tiba muncul. Wajah Darto meradang. Marah. Wahyu ciut.

DARTO (CONT'D)

(ke Hasan) Sudah cukup *koe njejin* mimpi ke anakku seperti dulu *koe njejin* mimpi ke aku, San.

HASAN

Anakmu beda ma kamu, To !!

DARTO

Pret!! Cangkem pernah berubah sejak dulu. Selalu ngedabrus sama anak kecil yang bisa ditipu, buat apa jadi pemain bola? Kartu mati buat aku. Aku lebih ngerti anakku dari pada kamu. → **D.4**

WAHYU

Wahyu yang milih disini. Bukan *pak lik* Hasan

DARTO

Diem koe, anak bawang!! *Koe ra ngerti opo-opo? Ayo mulih!!*

WAHYU

Wahyu cuma mau nunjukin ke bapak kalau sepak bola bisa jadi kebanggaan

Wahyu dan keluarga.

DARTO

Bocah *ora uruuuss*

Darto mengangkat tangannya hendak memukul Wahyu. Hasan mencegah. Terjadi pergulatan antara Hasan dan Darto.

HASAN

Cukup, To ... Anakmu sudah buktikan itu ke aku. Sebentar lagi ke kamu!!

DARTO

Buat apa jadi pemain bola. **Taek! Taek!** → D.5

WAHYU

Bapaak!!!

Darto terdiam mendengar teriakan Wahyu. Kemudian Wahyu lari ke arah kuda pak Gatot.

WAHYU (CONT'D)

Ini kuda buat bapak ...

Mata Darto terbelalak

WAHYU (CONT'D)

Wahyu main bola biar bisa nabung beliin bapak Kuda. Biar bapak ndak terus-terusan jadi penjual mie seduh di Bromo. Biar bapak gagah naik kuda ...

Tenggorokan Darto tercekat. Tanpa sadar matanya basah. Hening mencekam. Suara adzan maghrib berkumandang: *Hayya 'allalfalaahh ... (mari kita mengerjakan kebaikan)*

WAHYU (CONT'D)

Wahyu juga beliin ini buat bapak Wahyu mengeluarkan tas kresek berisi baju koko dan pecis yang dibeli dari pedagang asongan yang jualan saat pertandingan bola Karang Sari.

WAHYU (CONT'D)

Biar bapak bisa sholat lagi. Jadi *imam* buat Wahyu dan Ibu ... sebutir air menetes dari mata Darto yang tajam itu. Hasan hanya terdiam. Tangan Darto bergetar menerima pemberian Wahyu.

WAHYU (CONT'D)

Maafkan, Wahyu pak. Wahyu janji tidak akan main bola lagi. Wahyu main bola cuma buat beliin Kuda dan baju sholat buat bapak ... Ayo pulang, pak.

Darto tidak berdaya. Dia memeluk tubuh anaknya. Terharu.

HASAN

Jangan sia-siakan bakatmu, le.

WAHYU

Maaf, *lik* ... aku sudah milih. Aku milih jualan sama bapak. Maaf *lik*

Wahyu menggandeng Darto pulang. Darto menaiki Kudanya, Wahyu naik sepeda. Hasan terdiam

FADE OUT.

INT. RUANG TAMU RUMAH WAHYU - SIANG

Map diatas meja dibanting. Wajah Pak Darto murka.

DARTO

Ini yang aku takutkan. Inii, bune!!! Buka **matamu!** Ini yang bikin aku deg-degan siang malam. Akhirny Kejadian kan? → **D.6**

Bu Darto hanya terdiam.Sedih.

INTERCUT TO:

INT. KAMAR WAHYU. SIANG

Wahyu terlihat murung di dalam kamar.Poster Irfan Bachdim tergeletak di lantai tanah. Tampak dengan jelas tulisan :*Jangan Pernah temuin aku lagi!*

DARTO (O.S.)

Anak kita dibunuh sama mimpinya sendiri!!! Sama kayak aku dulu ...

INTERCUT TO:

EXT. JALANAN SETAPAK. SIANG

Tampak Hasan mengendarai motornya dengan kencang.

CUT TO:

INT. RUANG TAMU RUMAH WAHYU. SIANG

Pak Darto masih emosional.Matanya nanar menatap kiri kanan.

DARTO

Di negeri ini ndak bisa orang meletakkan mimpinya sama Bola! Negeri *bosok* macam ini, Cuma nglahirin broker dan Maling!

BU DARTO

Ini bukan salah bolanya, pak. Anak kita sakit.

DARTO

Sama saja!! Di Negara asalnya bola, kelainan kayak gitu bisa diobati. Ndak cuma asal dibuang kayak gini. Memangnya **Lonthe!!!** → **D.7**

BU DARTO

Hus, pak!! Gak enak kalau didengar tetangga ...

Motor Hasan merapat ke rumah Wahyu. Mendengar suara motor Hasan, pak Darto langsung keluar rumah.

DARTO

Oh bajingan koen!!! Liat, buka **matamu** bajingan, opo ae. Buka **matamu, taek** kamu.

→ **D.8/ D.9**

Darto langsung mendorong Hasan keluar dari rumah.

DARTO (CONT'D)

Lihat hasilnya!! Lihat. Setelah aku yang *koe tipu*, sekarang anakku ...

Bu Darto keluar rumah menahan amarah Darto. Di dalam kamar,

Wahyu semakin tersiksa. Air matanya menetes.

HASAN

Aku tu justru nglarang anakmu ke PERSEMA, kang. Karena aku tahu akan dibeginikan. Sekarang aku kesini cuma pengen kasih tau Wahyu, kalau club Besar ndak selalu bisa bikin Impian besar.

Darto tertegun sendiri. Wahyu mendengarkan kata-kata Hasan dengan miris hatinya.

CUT TO:

INT. RUANG TAMU RUMAH WAHYU - MALAM

Di ruang tamu itu ada Pak Darto, Bu Darto, Indah, Purnomo dan Mitro yang duduk dengan khawatir. Wahyu terbaring di balai-balai, Matias tampak tengah merawat kaki Wahyu. Lutut Wahyu tampak baru saja selesai dibebat oleh Matias.

MATIAS

Hampir saja kamu keilangan masa depanmu ...

DARTO

Bisa sembuh dok?

Matias tersenyum.

MATIAS

Saya bukan dokter. Saya fisioterapis. Kalau dengan perawatan intensif akan sembuh. Semoga ...

Wahyu menoleh kearah Indah.

WAHYU

Terima kasih, Ndah ...

Indah menyerahkan poster Irvan Bachdim ke Wahyu. Poster dibuka dan ada tulisan NEVER GIVE UP. Dibawah tulisan itu tertera : JANGAN PERNAH TEMUIN AKU LAGI yang dicoret dan diganti JANGAN PERNAH MENYERAH ... my LOVE!

Wajah Wahyu langsung memerah. Wahyu menoleh ke bapaknya

WAHYU (CONT'D)

Pak, Wahyu sekarang tau Cinta Wahyu buat siapa ...

DARTO

Siapa le?

WAHYU

Buat Indah, pak ...

DARTO

Lalu sepak bola?

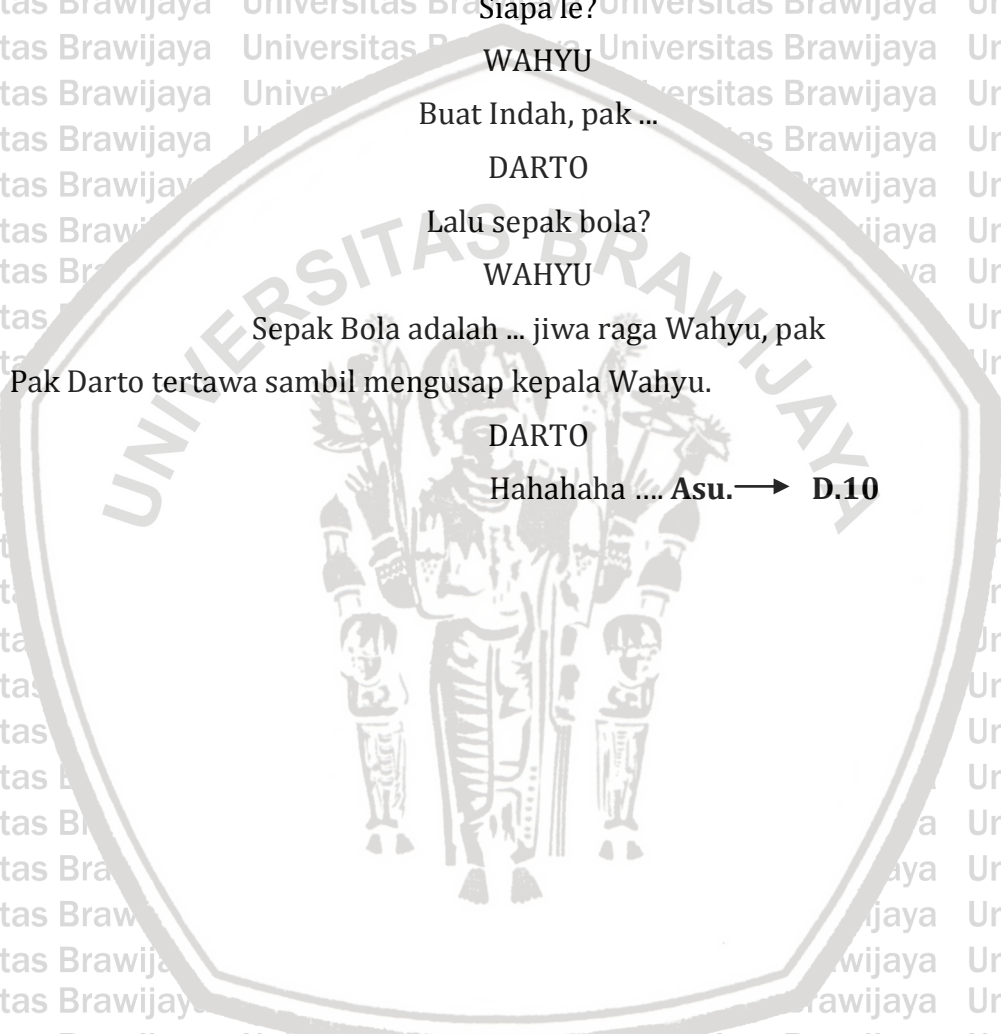
WAHYU

Sepak Bola adalah ... jiwa raga Wahyu, pak

Pak Darto tertawa sambil mengusap kepala Wahyu.

DARTO

Hahahaha Asu. → D.10



Appendix 2: Berita Acara Bimbingan Skripsi



**KEMENTERIAN PENDIDIKAN DAN KEBUDAYAAN
UNIVERSITAS BRAWIJAYA
FAKULTAS ILMU BUDAYA**

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Telp. (0341) 575875 Fax. (0341) 575822
E-mail: fib_ub@ub.ac.id http://www.fib.ub.ac.id

BERITA ACARA BIMBINGAN SKRIPSI

1. Nama : Chusnul Chotimah
2. NIM : 105110101111093
3. Program Studi : Sastra Inggris
4. Judul Skripsi : The Used of Taboo Words in Pak Darto Character in *Tendangan Dari Langit* Movie
5. Tanggal Mengajukan : 06 Maret 2014
6. Tanggal Selesai Skripsi : 25 Juli 2014
7. Nama Pembimbing : I. Emy Sudarwati, S.S., M.Pd.
II. Yana Shanti Manipuspika, M.Appl.Ling.
8. Keterangan Konsultasi :

No.	Tanggal	Materi	Pembimbing	Paraf
1.	06 Maret 2014	Konsultasi Bab I - III	I	
2.	14 Maret 2014	Konsultasi revisi Bab I - III	I	
3.	21 Maret 2014	Konsultasi revisi dan ACC Bab I - III	I	
4.	28 Maret 2014	Konsultasi Bab I - III	II	
5.	07 April 2014	Konsultasi revisi Bab I - III	II	
6.	10 April 2014	Konsultasi revisi dan ACC Bab I - III	II	
7.	10 April 2014	ACC Seminar Proposal	I	
8.	10 April 2014	ACC Seminar Proposal	II	
9.	14 April 2014	Seminar Proposal	I	
10.	14 April 2014	Seminar Proposal	II	
11.	16 April 2014	Revisi Seminar Proposal	I	
12.	16 April 2014	Revisi Seminar Proposal	II	
13.	19 Mei 2014	Konsultasi Bab I - V	I	
14.	05 Juni 2014	Konsultasi revisi Bab I - V	I	
15.	10 Juni 2014	Konsultasi revisi dan ACC Bab I - V	I	
16.	16 Juni 2014	Konsultasi Bab I - V	II	

17.	20 Juni 2014	Konsultasi revisi Bab I - V	II
18.	26 Juni 2014	Konsultasi revisi dan ACC Bab I - V	II
19.	26 Juni 2014	ACC Seminar Hasil	I
20.	26 Juni 2014	ACC Seminar Hasil	II
21.	04 Juli 2014	Seminar Hasil	I
22.	04 Juli 2014	Seminar Hasil	II
23.	07 Juli 2014	Revisi Seminar Hasil	I
24.	10 Juli 2014	ACC Ujian Skripsi	I
25.	10 Juli 2014	ACC Ujian Skripsi	II
26.	15 Juli 2014	Ujian Skripsi	I
27.	15 Juli 2014	Ujian Skripsi	II
28.	16 Juli 2014	Revisi Ujian Skripsi dan ACC Penjilidan	I
29.	25 Juli 2014	Revisi Ujian Skripsi dan ACC Penjilidan	II

9. Telah dievaluasi dan diuji dengan nilai:



Malang, 25 Juli 2014

Dosen Pembimbing I

Dosen Pembimbing II

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Mengetahui,
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